SREE SREE BISHNU PRIYA DEVI

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INTRODUCTION

Once upon a time there was a vetern vaishnava mained Sanatan Mishra who lived in Navadvis. He was very much ,truthful,frank in any matter) and an established person in the society. He was highly educated and as such become the hold the first of Raj Pandit in Navadipa, Bishnupriya Devi was the daughter of this Sanatan Mishra.

APPEARANCE OF BISNU PRIYA DEVI

Mahamya Devi was the wife of Sanatan Mishra. His ancestors were Brahmans of Mithila. His father name was Sree Durgadas Mishra . Durgadas Mishra at one time came to Navadvipa and began to live there. There is no exact date and year of the appearance of Sri Bishnupriya Devi. However Srila Jagannath Das Babaji said that BishnupriyaDevi appeared either is the year 1416 (Shakabdaha) at Navadvipa as a daughter of Sanatan Mishra and Mahamya Devi. She appeared in moonlight and tithi Panchami .There was Swaraswati [devi who gives education) Puja at that date.

Now a question arises was Bishnupriya . From some source we come to knows that she was Sattabhama(wife of Krishna of Dwarka) in the past Lila. In Sree Chaitanya Cadradoya Nataka She was mentioned as nector of bhakti, Srila Bhaktinode Thakura in his book.

Jaiva Dharma said as follows -

Generally she the devotees called Her as Vuslati - But actually she is the Samvit Shakti of the God which is indicated/designated as bhaktisuarupani. And she appeared to help the spread of Srenama. She has nine auspicious bhakti (Jaiva Dharma 14th chapter).

On the other hand Srila Bhakti Siddhanta Swaraswati Thakura said: As per religions so scriptures Bishnupriya Devi was Vushakti, on the otherhand Kavi Karnapura book

in his book Gauraganoddesha Dipik said: in ancient times there was a king in Dwarka named Satrajit.

He appeared as Sanatan Misha in this age who later on designated as Roy-Pandita. Again she said that Bishnupriya vas a part of who is known as Vu-svarupini is a part of the universe. Vishnupriya was a helping hand of Gourasundara for spreading Krishna prema and Hare Krisna Mahamantra. Sri Gourahari is an a combination of both Radha and Krishna. As such Bishnupriya Devi can be regarded as a devotee of the two images Radha-Krishna.Again She may be is a devotee and close associate of Radharani.

Srila Sanatan Mishra,Mahamaya Devi and other relatives were so pleased that were dancing to see

the baby. Since Bishnupriya devi was the first daughter the sanatan family. Sanatan Mishra completed all types of religions rites for the daughter's protection as well as her welfare.

After the the above performance Bhisnupriya Devi was given the first initiation for studies. He then go through different religions books and scriptures. As a result she became expert in different religious matters:

"Bishnupriya Devi generally went to Ganges with Her mother for bathing.

Her mother talked with some other females on the way to the ganges, but She did not talk to anyone.

WAS BISHNU PRIYA DEVI AN INCARITATION OF SRIMATE RADHARANE ?

Bishnupriya Devi was regarded as RukminiDevi (wife of Krishna) in Chaitanya Bhagvat written by by

'Jena Kresine rukumite ann and whit.

semit vishime proja nemai-pandita.'(c.Bh. Adi 15.59)

Kavi Karnapura in his book Gouragangodeshya-dipika identify Sanatan Mishra as King Satrajit of Krishna-lila. In this book Bishnupriya Devi was designated as Sattabhama of Dwarpayuga.

Satta bhama and Rukmini were the avatars of Srimati Radha Rani.For this reason, Bishnupriya may be called a avatar of RadhaRani.However, many people say that Bishnupriya comes from Radha and as Gour-Bishupriya. Gouhari was appeared with Radha-Vaba in Him. But he can never be regarded as a Nagara(means the husband of the gopies). Srila Biswanath Chakravarti Thakura has supported this view also. Sri Bacrasara Pandit (a close associates of Gourhari) has regarded Bishnupriya Devi as Radha Rani - this type of Gournagari Sampradya. But the pure Gaudiya Vaisnavas know it very well that the features of Grastha lila and Sannyasa lila of Mahaprabhu are not the same. Because for the purpose of worship Gour-Bishnu image can be accepted only. At times of Bhakti-Siddhanta Svara

(Thakura the editor of the then Sree Bishnupriya journal, Srila Haridas Thakura was a vatern supporter of Gour-Nagari Sampradya. At one time Swaraswati Thakura discussed the matter with him in detail with the help of different religious books and scripture and lastly sited what Vrindavan Das Thakura said in his Chaitanya Bhagvata as follows-

“ai mata capalya karen saba mane

Sabse tsiri matra dhekhen dristicone

Tsiri hena nam prabhu ai avatare.

Shravan na Karila Vidita Sansare

Ata eva jata maha-mahim sakale.

Gauranga-nagar hena tsava nahi kare.”

(C.Bh.Adi.15.28-30)

From the above analysis it can be said that Bishnupriya was not RadhaRani herself.

MARRIAGE BETWEEN BISHNUPRIYA AND GOURSUNDARA

From her boyhood Bishnupriya Devi used to go to the ganges for bathing with her mother. But due to shyness. She did not talk to others. But whenever she found Shacidevi on the road, She remained as a statue a water and then after she bow her head and blessed her with uttering- Let God give you a good husband. However, in due comine, Shachi-Devi decided here to accept Bishnupriya as her daughter in-Law. Gourhari accepted Lakshi-priya Devi, at first, as his wife.When Mahaprabhu was in the then East Bengal, for preaching purpose, Lakshmipriya Devi disappeared due to non-presence of Husband. As a result Shachi Deva was worried that Nemai may also left house by taking sannyas like His elder brother Bishnurupa.

MARRIAGE & BETWEEN MAHAPRABHU AND SREE BISHNU PRIYA

During her childhood Bishnupriya Devi went to the ganges with her mother for bathing. But on the

way to the Ganges he did not talk with anyone. But when found sree Gouhari's mother, Shachi Deri, She used to stand on the road and then went to Shachi Devi and took the dust of her Shachidevi also give her blessings too. All there had been discussed in Chaintanya Caritamrta.

Mahaprabhu married at first Sree Lakmi Devi, the daughter of Ballacarya. But after sometime

Laxmi Priya Devi departed from this material world due to the absence of Mahaprabhu who was travelling at then East Bengals. Now Shachidevi think became nervous due to this sad incident. After some days She Nemai may follow his elder brother Biswarupa and may take Sannyas. So Nemai should get married so that he become stable.

Shachideri considered Sree Bishnupriya as an ideal girl for the above purpose. She then called on Kashimath Pandit (a matchmaker) and requested him to put a marriage proposal to Sanatan Mishra for her son Nemai. Accordingly Kashinath Pandit reached Sanatan Mishra's house. He then put the proposal to Sanatan Misra and the latter gladly accepted his proposal i.e. marriage between Nemai Pandit and Bishnupriya. At that time Nemai reached at the age of 20, whereas Sree Bishnupriya was at the age of eleven only.

Kashinath Pandit, after hearing the consent of Sanatan Mishra, came back to Shachi devi and inform her. the consent of Sanatan Mishra. A rich Zamindar of Navadvip named Buldhamanta Kha came

forward to bear all the expense of the marriage of Nemai. As a result at one time the marriage ceremony between Goursundara and Bishnupriya was held at the house of Sanatan Misra. In

the next day Goursundor came to his house with Bishnupriya. They were received with joy by Sachidevi, other relatives, neighbours including Budhimanta Kha.

GRASTHA LILA OF BISHNUPRIYA AND GOURSUNDARA

Sachidevi was very much pleased to receive Bishnupriya as her daughter-in-laws. Actually she usually came to see see Bishnupriya while going to the Ganges for Bath. At that time she Bishnupriya as her daughter-in-law. Now she is very much glad to receive her Bishnupriya.

Shachi Devi, after some days, transfer all the duties relating to household. Usually saints and different devotees came to Mishra house. Nemai and Sachidevi received them gladly. They were given different kinds of food to eat. Sachi devi also took the major reponsibility of feeding the travellers and Bishnupriya helped Sachidevi in this respect.

Gourhari was very much busy with his teaching the students at His teaching the students at His toll (private school where students learn sanskrit language).When he came back from his toll to house Bishnupriya gave him all the things necessary for bath. Again when Gourhari took prasada, Bishnupriya Devi generally served all the things.

Again Nemai came to home from his tool for performing bath, puja and to take food only. Generally Shachi Devi arranged different foodstuffs for the son. Bishnupriya Devi helped her in this case. Then she became very much happily by observing the eating lila of Gourhari. Again She also felt happiness

by hearing the talks between the mother and the son.

NEMAI WENT TO GAYA FOR OFFERING PINDA FOR FOR HIS FATHER, AND AFTER RETURNING HE INITIATED IN SANNYAS

At one time, Nemai went to Gayadham to offer pinda for his father. There he met Srila Isvarpuri, a very famous Vaisnava. He took initiation from him and can then came to his house. Thereafter Nemai's life charged totally. Now he says on it was uttering Krishna nama only and advised his students to chant the name of Krishna only.

At one time he became eager to take Sannyas. But before initiation permission from mother Shachi Devi was required or mandadory. Both the mother and wife Bishnupriya Devi became very much sad on hearing his decision. The Lord came to know all these and thought mother and especially

Bishnupriya would not agree for Sannyas. So he then applied this yugamaya on both of them.

As a result both of them agreed although a lot of tears fall down from their eyes.

Then at one night Nemai payed his pronam on the lotus feet of Shachidevi mentally; paid his prayer to their house deity and came out of the house silently. In the next morning both Sachimata and Bishnupriya came to know all these. They became half mad due to sorrowness.

They had nothing to do in this regard.In due teme Nemai came to Katua and took her Sannyas initiation from the Keshava Bhavati Maharaj.

NEMAI STAYED ACT IN THE HOUSE OF ADVAITA ACARYA AND SCHACHI DEVI CAME THERE

After initiation Mahaprabhu was walking towards Vrindavan. But Nityananda Prabhu & tactfully

brought frim in the house of Advaita Acharya at Santipura. Nityan Prabhu sent a person to bring mother Schachi Devi. Accordingly after some time she came there But Bishnupriya could not come there due to non- sanction of Mahaprabhu.

Shachi Devi stayed there for several days and every day she used to cook different foodstuffs for the & assembled devotees especially for her son Nemai. At one time she left Shantipur to the Navadip.

Sree Bishnupriya was waiting for him other in-law for hopping that she would get some information about her husband,but in vain. When she came to know that her husband did not enquire about her and even sent news for her he naturally became fainted.

VAIRAGGA OF BISHNUPRIYA

Due to the absence of Nemai, Shachi Devi be became helpless in every respect. She was suffering from acute frustration and at one day she disappeared from the material world. As a result darkness came around Bishnupriya in all the way. As a result She decided to lead a lonely life and take food in small amount.

(i) She did not come out of her home.

(ii)She engaged herself to devotion in the inner house.

(iii) Reduced eating food stuffs. As a result her body reduced and she became thin day by day.

(iv) She began to sleep on the ground instead of bed.

(v)She became indifferent with regard to her clothes . Sometimes she wear torn and even dirty clothes.

(vi) She always thought about her husband so seriously that sometimes she could not come to know when day passed .

At that time her principal servant was Sree Vanshi-badan. In due course Mahaprabhu came in her dream and advised/requested her to construct His image and render devotional services to that image. After sometime the deity of Mahaprabhu was built and then it had been inaguarated in a

Mandir by Jhanava Devi (one of the two wives of Nittyananda Prabhu).

After that almost all close associates of Gouranga Mahaprabhu began to disappear one after

one. At that time Kanchana, the confidential servants of Devi was looking after her .And Damodara

Pandit who was sent by Mahaprabhu to look after his family alive. In addition Vanshibadan Thakur also took care care of her. But all on a sudden he left this world, after the installment of I the deity of Mahaprabhu.

From then she hided herself. No one caned enter into her room. As a result connection with the outside world became lesser and lesser day by day. She medidate and render yajanas throughout the day.

DIFFERENCES BETWEEN BISHNUPRIYA AND RADHARANI

Both of them suffered.But the degrees of their of sufferings are as follows:

(i)First of all the love of Bishnupriya was swakiya (which means a man marries a woman and then

he does not have sing any illicit connection with other women(s)). But the love of Srimati Radha Rani was parakiya (a husband who makes illicit connection with other women in addition to his own married wife).

(ii)Secondly- Krishna is in Mathura, near Vrajabhumi. But Radharani has & no right to stay with Krishna because she is not a wife of Krishna in terms of marriage. But inspite of married wife Bishnupriya had no right to live with Gourhari(because the latter is was a Sannyasi).Again a Sannyasi cannot even see his wife after his renunciation.

(iii) Thirdly, Radha Rani suffered from the absence of Krishna. This is called Vipralawva rasa. But She had some consolation that Krishna is at Mathura. And Krishna told all the gopies including Radha Rani He will come back. On the otherhand Mahaprabhu did not make such promise. She

was confident that her dearest would never come to her.

(iv) Fourthly, the dearest one is at Dwaraka and he is the king there - this information was available to Radha-Rani.Moreover Krishna sent Uddhava and even Balaram to console the goppies including Radha-Rani , this helped & Radha Rani from any serious frustration. But in case of Bishnupriya Devi such type of facility was not available. She could not get any reliable information about Gourasundara.

(v)Lastly if Radhahani run towards Krishna and lived with Him , the society might have laughed at

them. But if Bishnupriya Devi stayed with Goursundara, society could not laugh at her.

DISAPPEARANCE OF BISHNUPRIYA

Bishnupriya Devi spent a lot of times for meditation on Mahaprabhu. She also served the very image of Goursundara everyday.

Moreover She visited the big diety of Mahaprabhu in mandir with Kanchana (maid servant) after the morning bath.

At one time Her appearance day came. On that day she completed bath in the Ganges early in the morning. She then entered into the mandir alone. All other people were ordered to leave the mandir/temple.She closed the door. But after sometime people open the door, but could not found her or even her physical body. Most probably She diluted Herself with image of Goursundara.